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THEOGOS.

Dissertation on Gods--Their Offices and Relations to Man.

WORD OF SEVERAL MEANINGS.

By Daniel W. Hull.

No. I.

The Anglo Saxon word Lord or God has several significations. It may mean as in Ex. 7: 1, an exalted person, a human spirit, or a being incomprehensible to the senses, according as the one who uses the words is limited or broad in his information. Andrew Jackson Davis once took for his subject, "Every man makes his own God," and the statement was made many times afterward by Spiritualists lecturers. When Robert Ingersoll made use of the statement years afterward, his superficial followers gave him great credit for, as was supposed, originating the phrase. Generally the term is used with reference to a personality, who is supposed to have a local habitation and infinite power, limited only by an infinite adversary. The places of his residence have been supposed to be in heaven and also on the top of some mountain, and under separate names he was claimed by different nationalities and people. But these various gods were infinite only to the vulgar multitude. To the more intelligent class, he was a tutelary god, himself subject to a supreme God. In these days, for want of a proper comprehension of Pagan and Hebrew ideas, we have but a poor conception of the various representations of tutelary deities.

DWELLING PLACE OF THE GODS.

The Hindoos and the Persians located their gods in heaven, or rather in the sky, while the Hebrews, Greeks, Romans and Scandinavians located him on mountains, within the confines of their own respective countries. In Greece he was supposed to dwell on the summit of Mount Olympus, and there were fourteen claimants to that name in that country, each claiming to be the true and original Olympus, which seems to indicate that there had been a traditional Mount Olympus, from which the Greeks were copying. Ignatius Donnelly infers that this traditional mountain was located in Atlantis, before the sinking of that ill-fated continent. On account of the political division of Palestine after the revolt of the Ten Tribes, two mountains in that country laid claim to the honor of being the abode of Jehovah--Gerizim and Zion. Gerizim had been the original abode of the Hebrew deity, but after the building of the temple by Solomon his residence was removed from that place to the temple in Zion in Jerusalem. Each party limited him within their respective fields. In John 4: 17 the woman of Samaria raised the old dispute with Jesus, claiming that as Mount Gerizim had been selected by "our fathers," it was the only proper place of worship, and holding the inference that he could not be in two places at the same time. Therefore he would be beyond earshot of the worshippers at the temple. Solomon and Daniel however, seemed to be under the impression that if they were physically unable to get to the temple, they might pray with their faces toward the temple (2 Chron. 6: 24--31; Dan. 6: 10.) and yet be heard, while the Persians and other eastern nations always turned their faces toward the east, believing that

he appeared in that direction at the rising of the sun each morning. AN INFINITE BEING BEYOND DESCRIPTION.

With the uncultured of our day, God is supposed to be a person, somewhat idiosyncratic, and moved by similar passions as all other persons are. This idea has been gathered from the flippant manner he is spoken of by the evangelical church clergy. He is represented as becoming angry with his subjects on earth over the merest trifles, and that he may be wheedled to do or not to do according as the one who supplicates Him is able to influence Him; and in short as having the same faculties, and weaknesses as mortals, some of which are vulgar and very gross, altho every such quality robs him of infinite attribute. To become angry is to become insane, and Jehovah who is mistakenly supposed to be the Infinite God is several times represented as to be almost or quite beside himself with anger (see Ex. 33 10-14; Num. 14: 13-16, for examples.)

If God is infinite, He exceeds all definitions and limitations; for whatever is definable is limited. He is therefore beyond description. He cannot be one place more than another, nor one when more than another. He must not only compass all space thruout infinity, but also, all times past, present and future; all events, all knowledge, all matter, all spirit, so that even Satan, himself, if there could be such a personage, could not occupy a place where He is not, or think a thought independent of Him. All the forces of nature are but expressions of Him.

The ancients thus viewed God, and in all their worship of their gods they considered them subordinate deities somewhat higher than themselves. To them each deity was a limited expression of God, or of that infinite being, which to them was not only, beyond description, but also beyond comprehension.

ANTINOMIES.

No description of the infinite can be given that does not imply a negative. Every evidence by which we attempt to substantiate the existence of an infinite being leaves us floundering in hopeless atheism. All our efforts result only in establishing an infinite creature with alleged infinite attributes. In his origin and progress of "Religious Ideas," S. Baring Gould brings out the following anomalies:

"The idea of infinity, which rejects every limitation, leads to the denial of the attributes of God. For if His intelligence be infinite, He does not pass from one idea to another; but knows all perfectly and instantaneously; to Him the Past, the present and the future are not; therefore He can neither remember nor foresee. He can neither generalize nor analyze; for if He were to do so, there would be some detail in things the conception of which would be wanting to Him. He cannot reason, for reason is the passage from two terms to a third, and He has no need of a middle term to perceive the relation of a principle to its consequence.

"He is therefore immutable in His essence; in Him are neither thoughts, feelings nor will. Indeed it is an abuse of terms to speak of feeling and willing in connection with God; for these words have a sense limited to finite ideas, and are therefore inadmissible when treating of the absolute.

"The vulgar idea of God is not one that the reason can admit. He is neither infinite, nor absolute, necessary, universal nor perfect.

"He is not infinite; for God is infinite on condition of being all, but

TELEPATHY.

Thought-Receptivity Due to Sensitiveness. How to Develop the Gift.

BY URIEL BUCHANAN.*

The word telepathy means distant feeling, or recognition of thought by a sympathetic process, without the use of the ordinary means of communication. Numbers, visual images, smell, taste and pain, as well as emotions, can be transferred from the mind of one directing this force to another at a distance.

When man learns to collect his forces and control his thoughts by powerful concentration he can acquire that magic of will which makes it possible to produce psychological and magnetic impressions upon individuals or upon multitudes.

A wave started on the smooth surface of a body of water will expand in every direction until it is lost by the diffusing of its force. Water is a medium for the transmission of particles which move in rhythmic waves. The air is a medium for the transmission of sound. The voice causes the exhaled breath to tremble, and these waves vibrate thru the air as waves of sound. Within the air, and pervading all matter and space, is a substance called ether. It is so fine that it travels thru water and air, thru the earth and solids. It is more subtle than electricity and its pulsations are swifter than light. Thru the medium of this element all created things are bound together, and it forms a medium for conveying thought from mind to mind. This ether is to the mind what the air is to the voice. A word sets the air into motion; a thought vibrates the ether. Thru the medium of this ether man may speed the message of joy or sorrow to the most distant parts of the world.

Countless other wills and waves of thought are constantly traversing space in contrary currents. These waves may interfere with the operator's will and prevent the subject acted upon from receiving the message sent. The operator should bear in mind that the will is strengthened by the cultivation of a magnetic sympathy and insight. This brings him in closer touch with the percipient. Intellect may touch intellect merely as cold mind; but without the waves of warm human sympathy nothing can be accomplished commensurate with the power possessed by man.

A weak tone has feeble vibrations which are carried but a short distance. A weak thought excites the brain to feeble waves. The habit of intense thinking should be cultivated. It is essential to success in the practice of telepathy, as well as all mental achievements. The thought-waves of a powerful mind are broad, far reaching and irresistible. A wave sent forth upon the ether travels as sound moves thru the air. It is well known to musicians that a sound awakens a response in all strings that harmonize with it. The mind that is capable of sending out thought-waves of great intensity may produce similar thoughts in the minds of others attuned.

The reception of a thought depends a great deal upon the sensitive condition of the recipient. This sensitiveness to impressions may be cultivated by the concentration of mental energy. One should be able to rivet the attention to the consideration of a single thought, excluding from the consciousness all other thought-waves and counter influences. Steadily gazing at a crystal, in a room free from all noise and distraction will, by a little practice,

produce such sensitiveness as to enable the mind to absorb the thoughts sent out by another. But the ability to read the mind is the least important phase of telepathy. One cares little to know the mind of one who entertains no thoughts worth having. One should cultivate positive and ennobling thoughts whose importance have the power to compel obedience, to make others see as we see, to feel as we feel.

In the millions of cells that make the nerves and brain are potent agencies for great achievements. These possibilities, folded away in the body and brain, are patiently awaiting some needed stimulus from within, or influence from without, to call forth the dormant life and awaken the sleeping genius. Every one is endowed with divine attributes; and the goal of human existence should be to unfold them to full-orbed light and power. — New Thought.

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"SACRED SCIENCE."

The Highest Thought Cure.

(Reviewed by Lida Briggs Browne)

This is the title of the latest book of Oliver C. Sabin of 1329 M. St., Washington, D. C., who has done much for the cause of Mental Therapeutics by his "Christology," "Divine Healing," "Truth Unclaimed," etc.

"Sacred science" is a book of only 131 pages neatly bound in cloth, price \$1.00, but contains valuable information for the advanced student that is worth many times its price. It comprises a series of lessons on how to control the mind and the various organs of the body so as to maintain perfect health and treat those who are sick; how to control breath so as to destroy wrinkles and old age and bring peace and harmony; how to clarify the brain and spiritualize the body and surround oneself and others with vibratory currents that keep away all disease, disasters and inharmonies.

In this book Mr. Sabin teaches one how to attain the superconscious condition so that inspiration, spiritual illumination and mental and physical vigor may be attained. When thru these teachings this state is reached, he says we will know as the Infinite knows and the past and future will be open to us as well as the present, and people will not have to tell us what they are thinking about for we know it without. He warns his students against using these God-given powers except for good, as if turned to other uses they will destroy the one using them.

It will be remembered by many that Mr. Sabin revolted from the narrow way laid down by the regular Christian Scientists, and started a school of thought of his own in Washington, D. C., where he is Bishop of his church, edits the "News Letter" and has a Metaphysical University for students. Since he let the mental bars down he has investigated in many directions and in this book says "I have no doubt that the spirits that have gone beyond are clothed in their proper spiritual bodies and are progressing with their work and at times are with us."

Undoubtedly some of the learned ones from the highest spheres are giving to his mentality the thoughts laid down in the pages of this book. They are worthy of careful perusal by the advanced student.

To be too good natured, often means to be too ignorant of iniquity to be suspicious of wrong.

RADIUM.

Is it an Evolution of Uranium?

Suggests the Possibility of Endless New Forms of Matter Arising.

The discovery that radium is continually disintegrating and passing into other forms makes it reasonably certain, independently of all theories on the subject, that the world's stock of substance, which is apparently very small, must be continually recruited in some way. It has been suggested, as already noted in these columns, that radium itself is a temporary product of disintegration, perhaps of uranium or some other related metal. But a year's investigation of the matter by Frederick Soddy, one of the indefatigable workers along this line, apparently negatives this theory. Says The Electrical Review:

"The conclusions arrived at are that, if uranium changes into radium, less than one-tenthousandth part of the theoretical quantity is produced during the first year's accumulation. This result may be explained by assuming the existence of intermediate forms between uranium and radium; but, from a general consideration of the whole question from the point of view of the disintegration theory, several such hypothetical forms, each with an extended life, must be assumed. This is not justifiable at present, and the evidence may be taken as indicating that uranium is not the parent element of radium. The question of the life of radium is discussed also by Mr. J. Joly. The decay of radium, as shown by Ramsay and Soddy, renders it out of the question to assume that the radium now existing on the earth is the residue of a larger quantity, reduced by decay to its present amount. If we carry backward so great a rate of change, we arrive at the existence of such large amounts, quite a few thousand years ago, as to postulate a red-hot earth almost within historical times. We are thus either compelled to assume that the rate of transformation does not apply generally to terrestrial radium, but only to radium separated by chemical treatment from pitchblende; or that the existing store of radium is derived by a steady supply from substance of greater atomic weight. Assuming that uranium breaks down to form radium, and assuming as an approximation that from one thousand kilograms of uranium the yield of radium, under most favorable conditions, would be one decigram, this, at the rate of decay of radium, would produce one-tenth milligram of substances of less atomic weight per year. In other words, the uranium breaks down at the rate of one-10-billionth part of its mass per year, and its average life is, according to this, ten thousand million years. On these assumptions, an interval of time is indicated which may be considered as a minor limit to the antiquity of matter in our part of the universe. As compared with this, geological time—as we guess it—is but little more than a moment in the being of so great an era, as thirty-six seconds is to an hour. It is interesting to note that the rate of thorium to thorium X affords the same average longevity for the atom of thorium."

Special Excursion Tickets.

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(Continued on Page 8.)



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SPIRITUALITY DIFFERENTIALLY EXPRESSED IN MEN AND WOMEN.

Whether it is because a woman carries her heart on the exterior that it is tenderer than a man's, or whether, because it is tenderer that she carries it without, must be left to taste. But fact is, that she generally portrays her life in the expression of her countenance, while man does so, as a rule, in the expression of his thoughts.

Of course, there are exceptions. But to an acute observer the real tenderness of the heart is missing when the connection is broken between that centre and the countenance.

A natural smile enforces natural deference; an artificial one doubt, which emotion sets up an artificial attention, with flattery or remarks that emanate from the brain rather than the heart.

A vain woman naturally elicits compliments—a worldly heart generating its synonym in another heart. A spiritual-minded woman elicits spiritual thoughts, the compliments resting in the appreciation of response to the vibration sent out.

To a spiritual-minded woman an unspiritual man is dull company, tho the first-named is always more or less appreciated by the latter. The worst man can always deify a good woman, but a bad woman generally regards her antithesis as "too goody goody," and compatibly uninteresting.

An intellectual woman like a man of same degree is appreciated accordingly to the moral principles back of the intellectuality, the heart-beneficence accompanying it. Intellectuality without soul-warmth or spirituality lacks potency. Even truth without heart languishes—does not inspire and consequently excites little interest, except to one specially hungering for that touched upon. But outside of this purely cold intellectualist wearies as he proceeds, engendering drowsiness or yawning in place of animation or thought.

Light without warmth—sunshine amidst ice bergs! Humanity without heart—Gods amidst barren rocks!

The frigid light of reason may be bread to the student, but "man cannot live by bread alone." His heart or the soul centre requires food for growth as well. And as light or truth is instilled by study or effort, spirituality or soul warmth (sympathy, affection, tenderness) is instilled by study or effort—study to please, to delight, to aid, to uplift, or to encourage others.

In such effort rests the heaven or essence which fructifies into happiness or contentment—the former principally in woman, which she portrays in the expression of her countenance—her tenderness; and the latter in man, which he portrays in the expression of his thoughts—his inspirations.

The initial step towards universal peace may be attained by making the suggestion of war an offence against civilization.

OUR SERMONETTE.

As a policy honesty has held forth long enough. When analyzed as such it is but a timely affair—something of the head and not the heart or soul. The lack of opportunity to steal, or because the game is not worth stealing or bagging—the sacrifice of respect—is not honesty in the absolute. Absolute honesty is the revolting of the soul against dishonesty, whether approved by the world or not. The truly honest man knows no policy in the matter at all. To him it is one of principle, conscience, right, truthfulness and obedience to divine law. He would rather suffer physically than disturb the quietude of his conscience by anything dishonorable; tho a hungry man may be excused from stealing a loaf of bread as we would one escaping from cold or danger. Such a man may be absolutely honest, tho the law of his land would accord him a thief. But man-made law is not always just. It punishes one man for petit larceny and sets another free who has stolen enough to build a penitentiary. Circumstances alter cases, and many are made to steal against their better feelings—their natural disposition. The clerk who is hired to misrepresent goods or persuade a buyer against his or her inclinations is a thief, but only relatively, and natural law only effects him as he delights in his success. To love evil is to be evil, and vice versa, even if opportunities are lacking to do good. But the business man who exacts dishonesty from his hirelings reaps the effects of his clerk's doings. Natural law goes to the primal cause of things. It does not punish the hungry man for theft, but the cause that made the man want. Thus the strange calamities that sometimes occur, unforeseen revolutions, hard times, etc. There is a discord in the mental or psychic atmosphere and discordant material effects are the consequence, striking hardest where the evil originated. Honesty is the best policy when it concerns this world's affairs, but as a principle only does it bring its spiritual reward—its test being an inability, a feebleness or faintness manifesting in conjunction with the thought of doing wrong, just as the debauchee or libertine would feel concerning a thought to give up all the material for a life of purity, absolutely and forever. The world may call such unqualified, unbusinesslike, lazy, etc., but once touched by a tender conscience that feels repugnant or horrified at the bare suggestion of doing wrong, is being beyond temptation, and constitutes absolute honesty. May the world generate many such in the next decade. We need them badly.

WHAT CHARITY IS.

To acquire this beautiful gift or virtue it must be practiced, just as a gift of drawing, writing or logical reasoning is acquired.

Endeavoring to excuse the mistakes of others rather than find fault, or by resisting fault-finding impulses until overcome as a habit is one method of development.

When it becomes a living principle in the soul it may be cognized by a feeling of contentment with self and the world at large.

Its reward is to see light where erstwhile darkness prevailed, and to sense truth to right what is wrong without the incentive or inclination to find fault.

"Without charity all is naught." With it existence is sunshine.

Love may laugh at locksmiths, but the world seems to feel an inclination to smile when people are touched by its magic influence. The young are teased and the old criticised, while the accused endeavor to hide it as tho it were wrong. 'Tis strange, but true; and it furnishes reason for asking: "Is love, as the Divine Principle, not rightly exercised?" or: "Has humanity not yet learned to love truly?"

In comparison as great churches are erected true religion seems to decline. In the humblest places of worship the purest spirituality prevails. Death or decay seems to follow material perfection. Life is only in the building or struggle towards it. After that the spirits.

Mediumship is the key to the door of the spirit-world.

PRO AND CON.

Wealth used against justice is just as much anarchism as temporary or mob power exercised against wealth. Without concentration of wealth there could be no great industries nor railroad systems that make it possible to travel with ease, comfort and rapidity at reduced rates; but without living wages for the masses there would neither be any patronage for these various effects, and wealth would be an encumbrance. Labor is the soul of capital—the power which grows its interest, and in turn increases the need of labor. One is dependent on the other for life, but neither can make itself master of the other without disastrous results.

PSYCHIC JOTTINGS.

Joy is momentary felicity—happiness the same extended.

The mind cannot enjoy spiritual pleasures while it indulges its material appendage.

Sensitiveness begins with physical suffering, but enjoys pleasanter things as it sloughs off the unspiritual.

Science may invent means to soothe the physical pain, but not soul pain—effects of an uneasy conscience.

It is not the light a man has which makes him great, but its application to self—its exemplification.

As the individual can generate his own light of inspiration by study, observation and moderation, he can generate his own happiness or joy by sympathy, charity or doing for others.

Love vibrations are as plentiful as thought vibrations in the psychic atmosphere, but they are more difficult to catch. If we were as eager to impart sympathy as we are to impart advice, perhaps we would catch more of them, and sense joy compatibly with our capture.

IMPORTANT NOTICE

Mediums at Lily Dale.

Of all the absurd statements that have been circulated the one that seems to be so industriously spread, that mediums will not be accorded the usual courtesies at Lily Dale this summer is the most absurd.

The management of Lily Dale have always shown that they had at least ordinary common sense, and to refuse the courtesies to mediums would indicate that they had taken leave of all of their senses.

But a "lie will travel around the world while the truth is getting its boots on." We have already published a statement from the president and now we wish to assure all, that mediums will receive the courtesies here this season as usual.

F. A. Wiggins, Maud Lord Drake and Margaret Gaule are expected to serve the Association on the platform while mediums for all phases will be in attendance.

PERSONALS.

Reader—Selfishness attracts spirits who make selfish use of the medium, or any other individual, until the penalty has been paid for it.

Inquirer—It is not always the spirit's fault if identification is lacking, but more often the fault of the conditions prevailing. Impure thoughts or dishonest intentions on parts of a sitter is the greatest obstacles; but a spirit who has passed over in the fog of mental darkness may find it difficult to identify himself in the best of conditions, while one who has passed over before adjusting wrongs committed against others lacks the power to do so. But mental and moral harmony between mortal and spirit always produce satisfactory results.

Bodily Care Correct.

It is sweet to die when one knows how, and sweet to awaken in spirit when prepared. But hold to the body as long as it will permit of any soul experience being attained thru it; for every grain of experience is synonymous with ripening or growth towards an easy passage over, and a bright awakening in the soul realms.—Extract from a spirit message.

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a. m. p. m.		a. m. p. m.
7:55 5:09 Lv.	Dunkirk	9:20 6:00 Ar.
8:05 5:10	Fredonia	9:12 5:52
8:09 5:14	Laona	9:08 5:48
8:29 5:38	Lily Dale	8:52 5:32
8:33 5:42	Cassadaga	8:49 5:29
8:41 5:49	Moons	8:41 5:21
8:48 5:57	Sinclairville	8:34 5:14
8:57 6:06	Gerry	8:25 5:05
9:09 6:18 Lv.	Falconer	8:14 4:54
9:45 6:49 Ar.	Jamestown	7:45 4:26
9:14 6:21 Lv.	Falconer Junc't	8:07 4:47
10:05 7:07	Warren	7:17 3:57
11:20 8:25 Ar.	Titusville	6:00 2:40
a. m. p. m.		a. m. p. m.

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.

For return see number 3 above.

SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:37, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:00 p. m., Lily Dale 6:15, arriving at Dunkirk 6:50 p. m.

July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:30, arriving at Dunkirk 11:55 a. m. Returning, leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

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Yours Truly,
MRS. JAS. G. WHEELER, Standish, Mich.

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Permanent Address, Lily Dale, N. Y.

July 16, 1904.



LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

When the next issue of THE SUNFLOWER reaches its reader the Assembly will be in full blast. The band will be playing, speakers and mediums plying their callings, and the trains will be filled with people to and from the grounds.

It is universally acknowledged that the grounds have never looked prettier than they do this season. Everything is green, the parks have been trimmed up and flower beds show a profusion of colors. The pansy bed on the west side of THE SUNFLOWER office, that has attracted so much attention for several years, has been in blossom for a month past and now has several hundred flowers on it. The gate is receiving a new coat of paint the inside of the auditorium is being touched up, and everything will be in readiness when the bell sounds Friday afternoon at two o'clock.

The electric light plant is being gone over thoroughly by C. H. Payne and A. H. Winchester, our electricians, and with the aid of the new boiler we will have more better lights. That is, the lights will not be brighter, but they will be more steady than was possible with the smaller boiler.

The Cassadaga and Lily Dale ball team have met two of the best nines in this section recently on the Lily Dale Ball grounds and have been victorious in both instances.

H. L. Bellows, "our old popcorn man," was taken with paralysis July 4 and had to be helped home. He gradually failed until July 9th when he passed quietly away.

A decided effort is now being made to secure fire protection. Chautauqua had a bad fire a few days ago, and it we now want a local fire company. A meeting was called to organize Monday evening, July 11, and a subscription paper is being circulated to raise money to buy a hand fire engine and supplies for it. A very liberal response is being received and we hope to order the pump inside of two weeks and shall do so as soon as the cottage owners guarantee enough funds. We are only asking that each cottage owner make a donation of from one to five dollars. The way we look at it there is not a cottage owner on the grounds who can afford not to do it. We should buy a hand fire engine that can be handled by from six to ten men, 500 feet of hose, and necessary connections.

The Association will give the Fire Company the use of the tank house until they can secure a building especially for their use, and will put it into suitable repair for that purpose and the leaders of the Willing Workers express themselves as being favorable to their organization assisting the fire company this season. They gave \$500 to buy a new boiler last year, but a much smaller aid would be fully appreciated by the Fire Company and would be ample. If we can raise \$500 this summer we can equip ourselves equal to any village in the State.

We would appreciate any aid in any line, and if any of our readers are sufficiently interested in Lily Dale to aid it to secure some fire protection, donations sent to W. H. Bach will be acknowledged and applied in the right direction.

Mr. George F. Kittredge of THE SUNFLOWER force surprised us by taking unto himself a mate last week. The bride is Mrs. M. E. Lampkins, who has a nice home at LaSalle, near Niagara Falls, where the congenial couple intend settling down and where both parties have a host of intimate friends and lifelong acquaintances in the vicinity. The best wishes of the community hereabouts are extended to them. But one thing is certain, George, you will never play the "cousin" racket on Lily Dale people again. We will forgive you this time and therefore let you down easy.

C. H. Payne, and family have arrived and are occupying their cottage on Buffalo street. Mrs. Dillon and family are in their cottage on

Marion street. Ed Kent is preparing the bath house for the summer. Mrs. Buss and Mary Jones have arrived and taken possession of the Seymour cottage on Cleveland avenue. Mrs. Fahnestock is in her cottage near Forest Temple. Henry Hoffman of Toledo, O., has rented the VanBuskirk cottage on Fourth street and will arrive in a few days. Mrs. Frances Ahl of Pittsburgh has rented Mrs. Page's cottage on Buffalo street. Mrs. B. Pressing is occupying her cottage on Buffalo street. Dr. Hathaway is occupying the Ransom cottage on Fourth street, Mrs. Joslyn of Rochester is occupying her cottage on South street. M. E. Clark and Mrs. McNeill have taken the Sutton cottage on South street. N. H. Wood of Titusville has arrived for the season and is occupying his cottage on Second street. J. C. Smith of Buffalo has arrived and is arranging his cottage on Third street, also the stand near Dayton & Hall's store. Mrs. Bolby of Buffalo is occupying the large Bowers cottage on Second street. Mrs. M. E. Lane has taken the Wright cottage on North street. P. L. O. A. Keeler and family will arrive soon and occupy their cottage near the auditorium. Mr. and Mrs. A. B. Putney of Conneaut, O., have taken possession of the Kirtledge cottage on Third street. Mrs. Whitaker and grandsons are in their cottage near the Auditorium. Mrs. Henderson has returned and opened her cottage. Mrs. Jos. Winters and family are occupying the Baleisle cottage. She is here to be treated for cancer by Dr. Hyde. Mrs. C. M. Parks of East Randolph, N. Y., has arrived and taken the Maham cottage on Third street. Mrs. Nettie Bowers has moved into her cottage 4 Second street across the road from the large cottage she has occupied in the past.

Mrs. D. Pierce is spending a few days at her daughter's near Falconer.

On account of the heavy rain the dance in the Auditorium Saturday evening was very small. Those who did attend had a delightful evening. The last dance of this series will be held Wednesday evening July 13th, after which the regular dances of the Assembly will be held Monday, Wednesday and Saturday evenings with J. T. Lillie in charge. It has been suggested that as so many of the older people do not enjoy the round dances, Monday evening be devoted more to the square dances for their benefit. If it does not prove successful it will not be carried out.

Among the recent visitors for a day or two were F. E. Eustaphie, Mr. and Mrs. F. W. Foote, E. W. Shults, Willis Carter and wife, S. M. Skidmore and wife, M. R. Rouse, Geo. P. Moore, who was looking up his cottage here.

Mr. and Mrs. Phillips are in the Caldwell cottage. Mrs. P. was Miss Nellie Caldwell. Mrs. Caldwell, Mrs. Minnie and Miss Esther McKeever, and Mr. and Mrs. G. L. Humphrey will arrive the coming week.

Mr. and Mrs. I. C. I. Evans of Washington, D. C., are stopping at the Turner cottage on Cottage Row. Mrs. Crilly is at the Johnson cottage also on Cottage Row.

Mrs. Addie Reynolds has gone to Buffalo for a few days.

The help for The Maplewood has arrived and the house is open for business. Mr. Manger will give his personal attention to it this season.

A Lyceum Day has been arranged for the latter part of the session—probably September 2d. Full particulars will be given later, and we would suggest that Lyceums in this vicinity cooperate with Mr. Ring in the matter. Tillie U. Reynolds, C. Fannie Allyn, Mrs. Peterson and John W. Ring the National Lyceum Conductor, will be present, and a number of Lyceums will be present. Watch for further particulars as they develop.

Frank Fuller has opened a bakery in his store on South street. It will be in charge of Mr. Runckel, a baker of over twenty years' experience, assisted by Mr. Rogers.

Mrs. Buckley has arrived for the season. Among visitors of the day were Mrs. McNeill, Wm. Steck, Mr. and Mrs. F. J. Walker, Capt. John Martin, Mr. Crowell, Albert Smith. N. H. Eddy has arrived and has rooms in the Sunflower cottage.

Maud Lord Drake has rooms in the Huff cottage on South street.

Benj. Kellogg of the Buffalo Chemical Fire Extinguisher Co., spent a day here on business and pleasure. He was accompanied by Mrs. Kellogg.

Fern Griswold is visiting her parents, Mr. and Mrs. C. D. Griswold. Mrs. Tillinghast has arrived and will open the Library at once. She reports Mrs. Pardee as getting along nicely and making some more work for summer sale. L. C. Harris has arrived and gone to work at the South Park. A letter just received from Mrs. Pettibone informs us she is now on the way to spend the summer here.

PROGRAM

Of the City of Light Assembly Campmeeting at Lily Dale, N. Y., July 15 to Sept. 4, 1904.

JULY.

- 15—Carrie E. S. Twing.
- 16—Henry Frank.
- 17—Carrie E. S. Twing; Henry Frank.
- 18—Conference.
- 19—Carrie E. S. Twing.
- 20—J. Clegg Wright.
- 21—J. Clegg Wright.
- 22—Edward Caleb Randall.
- 23—Miss Elizabeth Harlow.
- 24—Miss Elizabeth Harlow; S. M. Jones—Subject: "The Ideal American."
- 25—Conference.
- 26—Prof. W. M. Lockwood.
- 27—Miss Elizabeth Harlow.
- 28—Prof. Lockwood.
- 29—Swami Rama.
- 30—Prof. Lockwood.
- 31—Mrs. R. S. Lillie; F. A. Wiggin.

AUGUST.

- 1—Conference.
- 2—F. A. Wiggin.
- 3—W. J. Colville.
- 4—F. A. Wiggin.
- 5—W. J. Colville.
- 6—Miss Susie C. Clark.
- 7—PEACE DAY—Miss Susie C. Clark; W. J. Colville.
- 8—Conference.
- 9—Miss Susie C. Clark.
- 10—Mrs. R. S. Lillie.
- 11—Charles Brodie Patterson.
- 12—Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Charlotte Perkins Gilman.
- 17—WOMAN'S DAY—Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—Kate Alexander.
- 25—
- 26—J. Clegg Wright.
- 27—
- 28—J. Clegg Wright.
- 29—Conference.
- 30—C. Fannie Allyn.
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—C. Fannie Allyn.
- 2—Tillie U. Reynolds.
- 3—
- 4—

Harrison D. Barrett, Chairman.

Mediums Who Will Attend the Assembly.

Mediums who will attend the Assembly this season and desire their names to appear in this list, must send names and phase of mediumship to this office.

TESTS.
Mrs. M. A. Enches
Harriet H. Danforth
Mrs. E. H. Thompson
Mrs. Estelle F. Balliet
Mrs. J. S. Steele
Mina S. Seymour
Mrs. Sarah Fanner.

HEALERS.
Mrs. A. A. Cawcroft
Chas. S. Hulbert
Mrs. M. E. Lane.
Prof. J. G. Fanner, D. M.

TRUMPET MEDIUMS.
Mrs. J. de Bartholomew

MATERIALIZING.
Mrs. N. D. Miller-Wilcox.

PHYSICAL SEANCES.
Mrs. Maude Lord Drake.

PALMISTS.
Miss E. Keenan
Miss Dyson.

ASTROLOGERS.
Mrs. M. Mayer.

INDEPENDENT VOICES.
Mrs. Lillie Smith

SLATE WRITING.
A. Normand

SPIRIT PHOTOGRAPHERS.
Mr. and Mrs. A. Normand Wm. Keeler.

Every time that a man denies himself a physical craving, curbs a heart's desire, or does a gratuitous act, he engenders a truth, which will sooner or later, dawn on him as an inspiration. In woman this same principle exercised, rewards itself with happiness and joy. Man being the positive, and consequently the more mentally active may account for one; while woman being negative and more sympathetic may account for the latter.

A special train of four coaches from Dunkirk to Falconer and return Saturday evenings July 16th, and 30th, August 13th, and 27th.

Train will leave Dunkirk at 6.30 p.m., returning special train leaves Falconer 11 p. m. and Lily Dale 11.35 p.m. Central time.

OBITUARY.

Passed to the "World Beautiful" from North Collins, N. Y., July 1st, 1904. H. Wesley Ford, aged 54 years. Mr. Ford was a firm Spiritualist and his wife Mrs. Ellen Landon Ford has been a medium since childhood. His funeral was largely attended, he having been a mason, also an Oddfellow and a member of the Eastern Star and Rebeccas, all of whom paid him the highest tribute of respect as did others of his people. His faithful wife, four brothers and two sisters miss his physical presence, but expect a glad reunion by and by.

The writer officiated at the funeral.

CARRIE E. S. TWING.

Passed to the higher life June 23d, Abel Davis of Watertown N. Y., aged 94 years and one month. He has been an earnest Spiritualist since the truth first came to his notice in 1849, and a healer of great power. He has been called to treat in the family of the chief executive of the State, and in many a poor working man's home, with a graciousness born of love, and sorrow for their suffering, but his work was done freely. He had learned the moulders trade, went into business for himself and quite early retired from business with a modest fortune which he invested in such a way as to help the borrower and gain for himself legal interest. In this way he amassed a large fortune. He never speculated, but was content to gain by methods he felt sure were right. His good wife passed to the beyond in October. Years ago they built a Temple and donated it to the Spiritualists Society there and with a kindly interest have provided for its future if the workers there will show an interest in its perpetration, and we know they will. Their friends planned their gifts together and many thousands of dollars in notes and mortgages were canceled at his death, if the ones who had given them had showed a disposition to be honest. Spiritualists, Presbyterian, Catholics and other denomination were treated alike. The only relations of his own present at the funeral were two, a niece and cousin, but his wife's family were also dear to him—and they were present. The Church was full inside and many from the outside were mourners and hundreds looked their last upon one who had in some way helped them. So he died rich in all that is most precious, for he has sowed seed that will bear rich fruitage in Life Immortal. The writer officiated at the funeral.

CARRIE E. S. TWING.

The White Restaurant and Bakery

DAYTON & HALL, Props.

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Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

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Association Livery and Dray.

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FIRST CLASS LIVERY.

Horses stabled at the Association Barn, end of North street, the street on which the Maplewood is located. Give your checks to the "Association Dray" at the station. C. D. Griswold, Lily Dale, N. Y.

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S. J. RICHARDSON,

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for rent. Central location facing the park, near The Maplewood, nicely furnished. Apply to MARY TODD, Lily Dale, N. Y.

ROOMS FOR RENT

In the SUNFLOWER Cottage, Melrose Park, second door from the Auditorium. Three up stairs, large veranda, double parlors and bedroom on ground floor, with two large verandas. Nicely furnished, entered from hallway without going thru any other room. Will be rented singly or en suite. Address, W. H. BACH, Lily Dale, N. Y.

FOR SALE.

Lily Dale Cottage for sale, furnished. Address, J. L. K., 220 Delaware Ave., Buffalo, N. Y.

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D. PIERCE, Lily Dale, N. Y.

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Call or address, J. H. CHAMPLIN, 161-81 Lily Dale, N. Y.

COTTAGES FOR RENT.

If you want to rent, buy or sell a cottage on the Assembly Grounds, address with stamp. MRS. NELLIE WARREN, Lily Dale, N. Y.

tune which he invested in such a way as to help the borrower and gain for himself legal interest. In this way he amassed a large fortune. He never speculated, but was content to gain by methods he felt sure were right. His good wife passed to the beyond in October. Years ago they built a Temple and donated it to the Spiritualists Society there and with a kindly interest have provided for its future if the workers there will show an interest in its perpetration, and we know they will. Their friends planned their gifts together and many thousands of dollars in notes and mortgages were canceled at his death, if the ones who had given them had showed a disposition to be honest. Spiritualists, Presbyterian, Catholics and other denomination were treated alike. The only relations of his own present at the funeral were two, a niece and cousin, but his wife's family were also dear to him—and they were present. The Church was full inside and many from the outside were mourners and hundreds looked their last upon one who had in some way helped them. So he died rich in all that is most precious, for he has sowed seed that will bear rich fruitage in Life Immortal. The writer officiated at the funeral.

CARRIE E. S. TWING.

J. LAURA, PALMIST

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BOATING.

A full line of Safe Boats can be found at the Boat-lading. Boats for rent by the hour, day or season.

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A lady occupying her cottage alone would like to rent rooms to six ladies who would live on the cooperative plan. Cottage furnished complete for house-keeping. Address Mrs. NELLIE WARREN, Lily Dale, N. Y.

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LIZZIE TURNER, Box 53, Lily Dale, N. Y.

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Nicely furnished Rooms in the "MORNING GLORY" COTTAGE, No. 7 Library St. Apply to MRS. J. H. WRIGHT, LILY DALE, N. Y.

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10 Fourth Street, Lily Dale, N. Y. Ladies Hairdressing, Shampooing, Manicuring and Face Massage a Specialty.

METAPHYSICAL.

Conducted by EVIE P. BACH.

MY DESIRE.

I would not pray the world to give me
fame,
Nor strive for heights where I might hear
my name
Above the murmur of the moving throng.
Suffice it if, each day, I pass along
Some word of cheer, some deed that
bringeth light
Into a burdened, weary heart, that might
By love grow stronger, ere the coming
night
Wrap it around and I, alas! regret.
Give, heart of mine, give self, give
everything
Thou canst, and freely; still remembering
Thou, too, art drifting on this lonely sea,
Crying, "More light, more love," eternally.

—Adelaide E. Langdon.

SELECTIONS:

GEORGE A. BACON.

The following verses are taken, with but little effort of choice, from the Buddhist Scriptures. Their antiquity and authenticity are unquestioned.

As precepts for moral conduct, or expressions of moral philosophy, they are not surpassed by anything of the kind in all literature, nor in any of the religions of the world.

"The truth is eternal; it knows neither birth nor death; it has no beginning and no end. Let the truth take possession of your souls."

"The truth is noble and sweet; it can deliver you from evil. There is no savour in the world except truth."

"The truth is the immortal part of the mind. The possession of truth is wealth, and a life of truth is happiness."

"Reflection is the path of immortality, thoughtlessness the path of death. Those who reflect do not die; those who are thoughtless are as if dead already."

"To abandon all wrong-doing; to lead a virtuous life, and to cleanse one's heart—this is the religion of all Buddhas."

"Those whose minds are well grounded in the elements of knowledge, who have given up all attachments, and rejoice without clinging to anything; those whose frailties have been conquered and who are full of light, are free even in this world."

"Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly."

"Him I call indeed a Brahmana who does not offend by body, word or thought, and is controlled on these three points. If, whether for his own sake, or for the sake of others, he does not wish for his own success by unfair means, then he is good, wise and virtuous."

"Let us live happily, not hating those who hate us; among men who hate us let us dwell free from the hatred."

"As ever at the risk of her own life a mother watches over her only child, so let him (the Buddhist saint) exert good will without measure toward all beings."

"If the woman be old, regard her as your mother; if young, as your sister; if very young, as your child. Let him live in charity, let him be perfect in his duties; then in the fullness of delight he will make an end of suffering."

"When man dies the body is dissolved into its element, but the spirit is not entombed. People pass away, and their fate after death will be according to their deeds."

"Since it is impossible to escape the result of our deeds, let us practice good works."

"Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountain, wilt thou find a place where thou canst escape the fruit of thy evil actions."

"Greater than the immolation of bullocks is the sacrifice of self. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshipping gods is obedience to the laws of righteousness."

PERSONALITY.

Child of man, because of your priceless possession of personality,

you now occupy the most exalted place in creation; and you are in touch with every source of wealth and power. If you are not completely conscious of this eternal fact, if shadows obscure your vision, if obstacles in various ways befront you, you may look upon all these conditions as experiences, which will in the long run, only make you more fully conscious of your everlasting position as ruler in the domain of existence.

You cannot truly possess without first passing thru the shadow of poverty; you cannot appreciate anything without first feeling the need of it.

Therefore, whatever your lot may now be, you are most surely face to face with some opportunity.

Affirm the dignity of your personality, and you crown yourself with the laurels of genius. Recognition is better than mere possession, as popularly understood; for consciousness is life itself.

You have an infinite store of energy and resources to draw upon; there is no need of vulgarly clamoring for the few perishable things within reach. Sow the seeds of action; do not hoard anything; and thus allow the law of growth to increase and multiply your belongings.

—Magazine of Mysteries.

THE ORGANIZING POWER OF THE HUMAN MIND.

A study of the organizing power of a mind is proximately marvelous. All organizing power is inherent in the mind. The physical body is but the organized product of mind. Bodies are not simply built according to any pattern. They are not laid out in advance. There is no intelligent architecture in them. They are organized. They are put together for mental purposes. A human mind need just such a physical instrument as the human body. It collects all of the material and puts it together in the complex shape of the human body. Think of building the osseous system of the body, then the muscular system and then the nervous system, all independent and closely connected. Again think of constructing the human brain. All this is done by human faculties. Faculties build their own special brain centres. Brain centres or convolutions constitute brain lobes; brain lobes go to make the brain. On the same principle counties constitute States and States make the Nation. One should not think of a human brain as unorganized, nor should one think of it as growing into any form without a cause. The cause or causes can be specifically got at. They are the inherent powers of the various faculties. If all inherited the forty-two faculties in an equal degree of strength all would have symmetrical heads. Minds being made up of faculties organize different kinds of bodies. They build different brains, faces and bodies according to their mental formation. A mind, for instance that is not strongly vital will never build a vital system of the body in a strong degree. A mind not strongly motor will never build the bones, ligaments and muscles in a strong degree. Again a mind that is very weak in the social faculties will never build the posterior lobes of the brain that constitute the back head in a strong degree. A mind that is naturally weak in the moral faculties will never build a good forehead. When properly understood the human body is but the organized structure of the mind. Some call it human nature. They say, "Nature did it." There is no nature in one except human nature, and human nature is simply the sum total of the forty-two genetic instincts or propensities, feelings or faculties of which all are composed.

—Human Culture.

CONDITION AND CONDUCT.

When an individual is miserable what does it most of all behoove him to do? To complain of this man or of that, or of this thing or of that? To fill the world and the street with lamentation, ob-jurgation? Not so at all; the reverse of so. All moralists advise

him not to complain of any person or of any thing, but of himself only. He is to know of a truth that being miserable he has been unwise. Had he followed Nature and her Laws, Nature ever true to her Laws, would have yielded fruit and increase and felicity to him; but he has followed other than Nature's Laws, and now Nature her patience with him being ended, leaves him desolate; answers with very emphatic significance to him, "No, not by this road my son; by another road shalt thou attain well being. This, thou perceivest, is the road to ill-being; quit this!" So do all moralists advise that the man penitently say to himself first of all, behold I was not wise enough; I quitted the Laws of fact, which are also called the laws of God, and mistook for them the Laws of sham and Semblance, which are called the Devil's Laws; therefore am I here!" —Thomas Carlyle's "Past and Present."

Concerning Vibrations.

A suggestion or thought often conveys more truth in its vibration than its words would impart. When it wearies it either signifies that it is of no concern to us or that it is based on error. When it disturbs or repels that it is a prevarication or based on untruth per se. And when it irritates or provokes that there is deception or malice behind it.

As a sense of joy preceeding an intention or an undertaking foretells pleasure or success, an unwitting sigh portends pain or suffering in the cause—perhaps failure. As the exterior or physical senses note effects, the interior or soul-senses note causes.

The debilitating effect—also experienced as a sinking sensation—overcoming one while looking into an affair or entering upon strange premises, betrays a condition of hopelessness or decay in the causal relations, from which compatible effects may be prophesied.

By the first sense of feeling, emotion or unbidden thought that presents itself to the acute observer, while centering his consciousness on another person, he may cognize that person's most active characteristic—the meeting of the vibrations producing this effect.

The nervousness sensed consequent upon an act of selfishness or deception, or any encroachment upon the law of nature, indicates a break in the accord between the individual and that law—nervousness being to man what a discordant vibration is to a musical instrument.

To be freed from the mental disturbances of others, such as may be caused by discontent, excitability or angry emotions we must become self-centered enough to oppose them calmly or be free from them ourselves. Self-knowledge is the means towards making one positive to these and other disturbances of the kind.

Self-study leads to a comprehension of vibrations, whether material, mental or spiritual.

Quarrels are often but methods of reaching mutual understanding.

Where is the Seat of the Will?

When reason is clear and the heart is right the majority of mankind is on the road to progress.

The first, we know, comes thru the brain, and is an effect of the mind; the latter thru the heart is an effect of the soul or life principle of existence—love, so-called.

But there is a third principle governing mankind, namely: will-power. When this manifests we sense an emotion for it in both brain and heart, including the vital organs in general—the centre of which influence, all may have noticed, is consciously experienced in the chest or thereabouts. It appears that the better part of our being is needed in giving impetus to the will. Whether we should simply term it a combination-force of intelligence and love, or a function of the solar-plexus, is indifferent. It is there, and constitutes the power that makes and breaks us. If applied with reason or love, it elevates; if with unreason or selfishness, it degenerates. Thus will-power may be the influence or vibration in man that represents natural law, as reason represents design, and love the creative-force of nature.

Science has placed reason in the brain and love in the heart; now where is it going to place the seat of man's will-power?

Let Them Read.

The passion for reading, which is often condemned, is better than the passion for merely to be entertained. One is a self effort towards neutralizing mental indolence, the other being just the reverse, because it depends on others for mental stimulation, besides being more costly, if economy is necessary to make ends meet. We often condemn simply to find fault, which is uncharitable—a shortsightedness which overlooks the meritorious in our fellow-beings.

Special Excursion Tickets.

To Lake Chautauqua points will be sold every Sunday and Wednesday during the summer months by agents of the Dunkirk, Allegheny Valley & Pittsburgh R. R., good going and returning same day only. Special low rate tickets will be sold also Saturdays of each week from points south of Gerry inclusive to Lily Dale, good returning following Monday.

171-78

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band symbolizing the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



LAPEL BUTTON, \$1.50

5c. Each.
50c. per doz.
\$3 per 100.

CELLULOID PIN,



MALTESE PENDANT.

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired.

Price, \$5.00



MALTESE WATCH CHARM.

This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.

Price, \$5.00



SUNFLOWER BROOCH.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin.

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The first test well is to be sunk within a mile of the Assembly Grounds at Lily Dale, and Natural Gas will be of great benefit to the Assembly as well as to the surrounding country. Parties interested in the continued success of the Grounds can aid it by subscribing to this Stock and aiding the venture. Send subscription to:

EL. FINK, Dunkirk, N. Y., or C. M. CARROLL, Lily Dale, N. Y.

The Greenbacker Discusses the New Woman.

A few days ago I received the following letter: "My Dear Greenback:—As I have enjoyed the column you have occupied occasionally in THE SUNFLOWER, and have been greatly instructed by the words of wisdom," (that is good isn't it?) "that have been contained therein, I concluded to ask you to give me your ideas on the 'new woman.' Do you think she has come to stay? Is she desirable? Would you advise me to marry one of them? It is a secret, but I will tell you that I contemplate matrimony and I am afraid my intended has designs on being a 'new woman.' One of my friends warned me against it and said the first morning after he was married they laid in bed an hour and argued who was to put on the pants. He has a 'new woman.'"

"Any information or advice you can give me will be fully appreciated by your true friend and well-wisher.

WOULD B. BENEDICT."

Now I think that is drawing it a little too hard. I always want to help out suffering humanity, but to put me in a position where I must refuse the pleadings of a friend, or to place myself where I may have trouble with the dear ladies—that is fearful! Well? I never put my shoulder to the wheel or my hand to the plow and turn back, so here goes.

My dear friend, Benedict; that is Would B., I am really sorry for you. Your position is one to be deplored. If the lady has symptoms of being a "new woman," I would place her under treatment at once. The sooner it is started the more chance of having it checked before the fever gets a full hold.

To diagnose the case test her pulse and see if it beats regular. If it is spasmodic it is a bad symptom and needs attention. See if her head is hot and her feet cold—alho you may not be able to get definite information on the last subject until the next winter after your marriage and she warms them on your back. Examine her eyes and see if they have a dreamy, far-away look, or a stony, glassy glare. Either is bad. If she has these symptoms and sighs frequently you can conclude that her shoes pinch her feet, she is in love, or has symptoms of being a "new woman." After the latter disease gets a start, she will not sigh. You will do the sighing.

Now to your questions:

"Do you think she has come to stay?" No, for if she has, the race will die out. "Is she desirable?" Not from any point of view. "Would you advise me to marry one of them?" That is your own puddle. You would have to live with her, not me.

I can't say that I think much of the "new woman" as an institution of this Republic. She may be able to describe all the angles of a polygon, but could she describe the angles of a hole in Tommy's pants and set a patch after him that would not cause his heart to ache? She might be up in all the problems of Euclid, but how about browning a flap-jack? She might enthuse on the obtuse points of metaphysics, but what effect would that have on the digestibility of a pan of heavy biscuit? She might rave over Prentice Mulford's theories, talk learnedly of political equality, run a "woman's club," or lead a Carrie Nation attack on the nearest saloon, but would that bake a pan of pork and beans or make her home sufficiently attractive to keep her husband, and sons, if she had any, away from the next nearest one?

No, my friend, there is no place in the world for the "new woman." She is an encumberer of the earth; a gun that kicks at the breach worse than it fires at the muzzle.

What we want is more of the good "old women." Those whose homes were their pride and delight. Those who trained such sons as Washington, Jefferson, Lincoln, and many others, and if you can find such a one, nail her immediately; she won't stay long for there are lots of others looking for her.

My friend Cardinal Gibbons said there were no more homes. That they had all been sacrificed to the "new woman." He said her home had been exchanged for the club and her baby for a poodle dog. She carried the dog under her arm and left the baby to the merciful (or merciless) care of a nurse girl un-

til it did not recognize its mother when it saw her. Cow's milk, a nursing bottle and a rubber nipple took the place of Nature's Pount, and a weak diseased body the place of the strong, robust one she should have endowed it with. She took lunch at the club and her husband went to the restaurant, while her children were "farmed out." She and her husband did meet occasionally—just enough to keep up a speaking acquaintance. Then he ended with a plea for the old-fashioned home, which he feared had gone forever. I hope he was mistaken, don't you? But really I think he told too much truth.

It is old-fashioned now to raise a family. "Out of form" in polite society. It interferes with the club, church and society work, and then baby's crying does break "poor Fido's" rest so!

Your friend is mistaken. His wife is not a real "new woman." If she was, there would have been no discussion. She would have gotten up in the night, hid the pants, and put them on in the morning without a word, and—well let's draw a curtain over the rest.

My advice to you is to hunt up an "old woman." You may not find her in the haunts of society, at the club, fashionable teas, the metaphysical society, or the suffrage meeting. She may not even know anything of the "New Thought," but she will know how to make a home, and you will be more likely to find her at home in the homely occupation of "helping mother." She may not cut a dash at all of the above-mentioned places, but if, in the natural course of events she becomes a mother, she will not start you after a nursing bottle as soon as she finds it out. She will take the little wanderer in her arms and feed it at the maternal fount with milk and love, and make such a home as will cause you to think you have reached a heaven before you have shuffled off this mortal coil and gone to join the band of spiritual beings. The spiritual is all right in its place, but here we have to deal with the facts of the material.

I don't suppose any of my "new woman" readers will agree with me on this subject; but all of the true home bodies will, and every man will, and when it is too late, the "new women" will. So I end by saying, If you are thinking of committing matrimony and have a girl who has symptoms of being a "new woman," and you can't get a positive cure for the disease, hunt up an "old woman," is the advice of your friend,

A. GREENBACK.

Edgewood Camp, Surprise Lake, Wash.

This camp is open from July 31, to Aug. 21, closing Aug. 22 and 23 with annual convention.

To reach camp grounds take Interurban Railroad to Edgewood Station. Camp grounds are 3-4 of a mile south. The following speakers and mediums have expressed their willingness to carry the camp to a successful issue: Francis A. Sheldon, Florence Heckmen, Irene Smith, Anna C. Moe, Mary E. S. McCall, Charlotte Lovejoy, Mrs. Z. C. Corbin and Rev. Dickey, Tacoma; Rev. P. C. Mills, Esther Thomas Bosley, Loui F. Prior, Lillian Nagell, Mrs. Swan, Erin M. Chassee, Margaret Tetzloff, Mrs. T. G. Benson, Helen M. Rice, Judge Louis Williams, Seattle; Rev. D. W. Hull, Los Angeles, Cal.; Mrs. Annice Sweeney and Mrs. A. J. Kinton, Puyallup; Mrs. M. S. Corseilus, Mrs. M. E. Connell and Mrs. Jennie French, Spokane.

Ample room has been provided for camping, and tents can be secured, set up ready for occupancy as follows: Tents 8x10 feet, \$1.50 per week; 10x12 feet \$2.00 per week.

Beds will be furnished with tents for 1.00 per week extra; transient beds 25 cents per night.

Ground rent \$1.00 per season for tenting purposes. Ground rent for permanent cottages \$2.50 per year.

A restaurant and lunch counter will be on the ground. Meals at city prices.

Entertainment and camp dance every Friday evening.

For further information write

JULIAN W. SMITH,

1115 North Fife St., Tacoma, Wash.

No one is so easily offended as he who tries to be—just as it is easy to find fault if so inclined.

Jealousy sometimes makes a bluff at purity or honesty because the other fellow got it.

Condensed Report of O. S. A. Convention.

The 6th annual convention of the Ohio Spiritualists Association convened at the chamber of Commerce Auditorium, Columbus, O. May 27, 28, 29—1904.

Prest. Mrs. Carrie Firth Curran in the chair, all officers present except first Vice President Mr. L. Mehafty of Conneaut.

The first day's proceedings were of a business nature, consisting in reports of the officers, Prest., Secty., and Treas., appointing of committees.

There were 22 local societies represented by delegates this year, an increase of six societies over last years. Every delegate made an individual report. The missionaries Mrs. Elizabeth Schauss of Toledo and Mrs. Anna E. Baird of Elyria showed by their report, that they have been doing great work in the past year in assisting Prest. Mrs. Firth Curran to put Spiritualism on a higher standard with a zeal seldom equaled. In the month of March the above named sisters with the assistance of National President H. D. Barrett held 23 meetings all over the state. A vote of thanks was tendered them by the convention. This convention was the most harmonious ever held from a spiritual standpoint, all officers and members were greatly elated over the grand success achieved. All promised to double their efforts in spreading our glorious truth.

Sat. May 28th the ritual as passed by the N. S. A. was adopted with the recommend of an amendment. The by-laws were also amended. All ordinations were laid over until after Sept. 1st 1904. The delegate to the National Convention Mrs. Carrie Firth Curran made her report and received a vote of thanks from the convention. Secty. R. C. Baird received a vote also the spiritual papers for their kind assistance. Open meetings were held Friday May 27, Saturday 28 and three meetings on Sunday May 29. Excellent programs had been prepared consisting of vocal and instrumental music, furnished by west and east side churches of Columbus, and others.

The lecturers were: Mr. H. D. Barrett of Boston the National President, Dr. Geo. Warne of Chicago Prest. of Ill. S. A., and Vice Prest. of N.S.A. Mrs. Laura G. Fixen, Vice Prest. Ill. S. A. Mrs. Carrie Firth Curran, Prest. O. S. A. Mrs. Elizabeth Schauss, missionary O. S. A. and Brothers F. D. Dunakan Treas. O. S. A.

The above speakers made soul inspiring addresses and carried their audience by storm. The message mediums were: Mrs. C. F. Curran, Mrs. E. Schauss, and Mrs. Anna E. Baird. They brought many glad tidings from the spirit friends.

The election of officers showed the appreciation of the good work done by our beloved sister Mrs. Carrie Firth Curran in re-electing her president by acclamation.

First vice president, H. E. Boerster of Columbus; second vice president, Hattie G. Webster of Columbus; secretary, Earl A. Hollinger, Cleveland; treasurer Fred D. Dunikan, Antwerp; Corresponding secretary, Anna E. Baird, Elyria; trustees, W. V. Nicum, Dayton; Thos. D. Bellis, Cleveland; Mrs. W. S. Allen, Cincinnati; Carrie Bartholemew, Geneva.

Delegates to the National Convention, Mrs. Carrie Firth Curran, Toledo; Anne E. Baird, Elyria.

C. A. SOLLINGER, Secty., O. S. A.

How to Destroy Microbe in the Blood.

Whatever wearies mentally, or whatever sense indulgence undermines ones energy, is health-destroying, and should be avoided. Health and happiness depend on the mental and physical activity we can conjure up to prevent inertia or indolence, so-called. In the latter rest the foundation for the generally prevailing or contagious diseases, for indolence creates a negativity which admits atmospheric impurities in their life condition, while the reverse repels or immutes them when embibed or inhaled. For as a superior force of electricity coming in contact with our own life may kill it, a magnetic activity, superior to that of the germ attracted—which every energetic person exerts—destroys the life in that germ.

A vacation at the Sea Shore Ry. excursion July 19. Low rates; tickets good twelve days. Inquire of agents.

THE MAPLEWOOD.



This house will be under the personal charge of Mr. Leo Manger, who has been in charge of restaurants and hotels for the past twenty years. He will have with him a high class of assistants, and will devote his entire time to looking after the comfort of his guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

LEO MANGER,

Lily Dale, N. Y.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

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Large Veranda,
Cool Dining Room,
Bath Free to Guests

RATES—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00
Single Meals, 25 to 40 Cents.



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Centrally Located on the Lake Front,
Corner Cleveland Ave. and Marion St.

LARGE VERANDA AND COMMODIOUS DINING ROOM

From which is had a fine view of Parks,
Lake and Hills.
Will be open during the season.
For rates apply to

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Address until July 1st, 1414 Michigan St., Buffalo, N. Y.
Address after July 1st, Lily Dale, N. Y.



JACKSON : COTTAGE

11 Third Avenue,
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Large, Cool Dining Room
COMPETENT HELP.

Good Home Cooking, Served
Family Style.

Cooked Meats and Vegetables to take
to your Room, from 5 Cents up.

LARGE VERANDA,
GOOD BEDS,
REASONABLE RATES

For particulars and program address with
stamp,

A. H. JACKSON, Proprietor.

THE SUNFLOWER Represents the whole of SPIRITUALISM. Every issue is a bouquet culled from its garden of thought—a miniature cyclopedia of its Truths.—Exc.

A HUMAN COMPASS.

Man, a True Gauge of Nature.

The true sensitive is like a compass needle, vibrating in unison with surrounding conditions. A child may be naturally attracted to one person, repelled by another or remain indifferent in the presence of a third. Children are more or less sensitive, and are better indicators of human character than science is under its various pseudonyms of physiognomy, phrenology, etc., for children sense what is within and what is now, while the afore-named only tell of the exterior or what was at birth. The material or physical body is a true expression of the spirit as it was conceived or unfolded during gestation, and an effect of momentary conditions. But environment, education and suggestion changes all this long before maturity is attained, and the man is beyond recognition in spirit if judged by his exterior. He may manifest traces of what physiognomy or phrenology credits him with, because the blood and brain have more or less influence on the spirit, and the spirit has to manifest thru or in conjunction with this, when it does act—the emotions acting in conjunction with the blood and heart, the senses with the brain and nerves, and often perverting the real aim of the soul or spirit. But thru psychometry we measure or read the soul directly, i. e., the inner man, and as he is or would like to be, but which an unspiritual exterior often belies—however, holding good for a reverse effect as well, for a man may be born well and sink by immoral practices later in life. Children are natural psychometrists, and readily sense the interior workings of those who have any decided characteristics, whether for good or ill. Love, sympathy, benevolence, kind-heartedness, etc., always attract children to people. Prejudice, hatred, malice, selfishness or anger always repel or inspire with fear. Indifference or passivity tells of a medium state or of self-poise, if any angularities exist—a control over self. Restlessness in children when in company, therefore, betrays discord somewhere. The compass needle is being agitated, and if a search be made, the person in whom it exists may be found by the attitude of the child upon presentation to each individually, or upon nearer acquaintance. But children frequently lose this sensitiveness thru too rapid physical growth, and, later in life, thru obstinacy, intemperance or carnality, and only to be regained by restraint or moral reform. Some, of course, retain it right along, and constitute our young sensitives, mediums or psychometric readers. But as a gift, whether in childhood or in old age, it points the way to heaven or happiness just as the mariner's compass guides a vessel thru the water; and the man who has regained his natural sensitiveness of innocent childhood, is blessed in that he knows where he is at and what he is steering for. It is like walking in the light of a higher world.

The Wonewoc Campmeeting.

The management of the Wonewoc Camp wishes to call the attention of all who wish to combine pleasure and profit with their summer outing, to the many excellent features of the Wonewoc Camp, and to invite them to consider the same. The camp grounds are situated in one of the most beautiful towns along the main line of the C. & N. W. Ry. and are located within easy walking distance of the principal hotels, business houses and the depot. From its very pleasing elevation a fine view can be had of one of the most beautiful valleys in the country. The water is fine; shade ample and health found unsurpassed by any camp ground in the country. This, combined with an excellent array of talent, makes this camp one of the most desirable to visit. Look at the array of talent secured, Georgia Gladys Cooley, Rev. Moses Hull, Mr. J. A. Murtha, Edna Ford Pierce, Mrs. Catherine McFarlin, Mrs. J. P. Whitwell, Will J. Erwood and J. S. Maxwell. Other mediums and workers will be in attendance. None can afford to miss the opportunity to hear these workers.

The dates of camp are from August 4th to August 22nd, 1904. Write for further information and programs to

GERTRUDE SPOONER, Sec'y
Wonewoc, Wis.

THE SUNFLOWER \$1.00 a year.

SOUL WRITING.

Soul or psychic writing is the art or science of eliciting from the inner consciousness thoughts unbiased by preconceived opinions or notions pumped into the brain or exterior consciousness by education or environments.

It is an old notion that the soul conceals thoughts or wisdom not possessed by the outer man and from which the theories of subliminal consciousness, higher selfhood, unconscious celebration, etc., have arisen. But as we cannot think of anything that has no existence, we cannot theorize without having a fact to build on or without touching on a fact somewhere. The afore-named theories are based on a fact which is soul writing; or if apology is needed, a more direct way of expressing the above. Or to go still further, we will not call them theories at all, but facts intuitively sensed—an effect of soul writing on the brain or outer consciousness.

The best effects, however, of this method, is obtained thru automatic writing—a phenomenon developed by holding a pencil as in ordinary writing, withdrawing the will from the arm, keeping the brain passive, and awaiting results which are bound to accrue sooner or later according to the susceptibility of the pupil.

To rely on the impressions received on the brain instead of the hand, where the brain directs, one must have experience in being able to distinguish impressions from intuition—the former an effect of foreign thoughts touching the brain as in telepathy or spirit inspiration. Inspiration or thought transference always comes with more or less force, disturbance, or excitement; intuition has no effect whatever. The thought simply unfolds itself as an illuminated imprint on the brain or exterior consciousness—often as a mental vision in response to a query or to something which has been long desired. In the latter instance it comes unexpected; for once the soul formulates a question it creates a vacuum which only the truth or answer to it fits. But as the effect is not always created when the soul asks there is no immediate response.

An example may be cited: is Apollonius' vision in the midst of an oration to the people at Ephesus. Being concerned about the fate of a Roman tyrant, the news of the latter's death reached him while speaking. He could get no response to his soul's query until the thing had become a veritable fact—an effect. But at the moment it transpired the news reached him. His soul had formed a vacuum in which only one truth fitted; and being susceptible to psychic influences or thought waves it was filled with the response, and as quickly illuminated his brain with the intelligence, which he proved by announcing it to his auditors on the spot. It was soul writing on the brain.

In like manner it may write on or thru the hand. Practice makes perfect, and no higher tutelage exists.

Haughtiness the Zero of Soul Vibration.

As a man feels so his thoughts run; and when a sensitive feels "frozen out" by an individual, he or she can readily surmise what the thoughts of such an individual must be—even tho' he may not be able to give a test in mind reading to the satisfaction of that individual. But this is not necessary for specific government.

The sensitive knows that he is not welcome or that unsympathetic feelings are directed against him, and is thus warned not to offer his friendship too readily. People who expect to gain the love of those who can sense or know what their feelings towards them are, should pay in the same coin—send out vibrations of love or sympathy to inherit its like.

Sitting on the throne of haughtiness or self adoration awaiting recognition from a soul who can read such conditions from afar is like praying for a cool draft to come into a closed room with a red-hot stove in it. It is simply impossible, and the occupant may pray till exhausted.

So an opposing unspiritual vibration may await the homage of a natural sensitive till the end of time and the enthroned may find him or herself alone at this period if the vibration can be kept up so long without suffering for the want of sympathy, which can only be had in exchange for its synonym.

Without exercise there is no recreation—without duty no enjoyment.

Buffalo Notes

N. H. EDDY, Correspondent.

Wednesday, evening, June 29th, the Ladies Aid Society joined with the First Spiritual Church to hold a social and entertainment with their mid-week meeting. Mrs. W. Ripley, medium, gave various descriptive readings and messages. Recipients acknowledged the correctness of the same, after which several vocal and instrumental selections were rendered, much to the satisfaction and appreciation of the audience, as denoted by the encores tendered. A bountiful supply of refreshments was then served. Dancing was indulged in by those who desired, while others enjoyed social converse. Your correspondent heard several express themselves as being highly pleased with the entertainment. Much credit is due to the members of the Ladies' Aid Society for the very able and efficient arrangements. This evening closed the engagement of Mrs. Ripley with the society. She has served the society ably and satisfactorily, and has been re-engaged to serve the society for several weeks during the fall season.

Mrs. A. E. Atcheson informs your correspondent that she is still serving the Niagara Falls Society, having been engaged for six months from the first of June. She takes a deep interest in the cause of Spiritualism.

About the latter part of July, Mrs. O. W. Grant expects to take a trip to Montreal, going by way of Rochester, thence by boat to Montreal, to the Thousand Islands and down the St. Lawrence River, after which she goes to Lily Dale. Mrs. H. N. Grant, sister-in-law, is expected to go with her.

Friday evening, July 1st the members and trustees of the First Spiritualist Church, Leo Manger, president, and L. C. Beising, secretary, held a business meeting for the purpose of arranging for speakers and mediums to serve the society during the year from September 1st to July, 1905. The selection was as follows: For September and part of October, Georgia Gladys Cooley; for part of October and November, Mrs. W. Ripley; for December, Mrs. Styles; for January, E. W. Sprague; for February, Geo. H. Brooks; for March, Mrs. Tillie U. Reynolds; for April, Prof. Wm. M. Lockwood; for May, J. Clegg Wright; for June, Lyman C. Howe.

Sunday evening, July 3d, a good audience was present at the Allen-Street Society. Dr. F. O. Matthews, speaker and medium, under the inspiration of the guides gave an able lecture. Mention was made of the period relative to the celebration of American independence, also of the power and aims of the Russian government and predicted its ultimate downfall and that the Japanese would be instrumental in bringing about a better form of ruling. He also gave credit to the spiritual power and those on the spirit side of life as having much to do in establishing a better state of affairs in Russia. After the lecture a goodly number of readings and tests were given which were acknowledged as wonderfully accurate by those receiving them.

The successful egotist needs no funeral director.

MEDIUMS' AND SPEAKERS' DIRECTORY.

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CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y., July 15, to September 4.—Mrs. Pettengill, Lily Dale, N. Y.

LAKE BRADY, OHIO.—July 3 to September 4, A. G. Keck, secretary, Akron, O.

CIRCLE OF LIGHT, Williams Bay, Wis., June 1 to October 1, J. P. Cooke, secretary, Williams Bay.

CHESTERFIELD, IND.—July 14 to Aug. 28, Flora Harden, secretary, Anderson, Ind.

MT. PLEASANT PARK, Clinton, Ia.—July 31 to August 28, Mollie B. Anderson, secretary, Clarksville, Mo.

MAPLE DELL, O.—July 24 to September 1, Lucy Kiny, corresponding secretary, box 45, Mantua, O.

UNITY CAMP, Sangus Centre, Mass.—June 5 to September 25, Mrs. A. A. Averill, secretary, 42 South St., Lynn, Mass.

FREEVILLE, N. Y.—July 23 to August 22, W. W. Kelsey, Pres., Cortland, N. Y.

LAKE PLEASANT, MASS.—July 31, continuing 30 consecutive days, A. P. Blinn, secretary, 61 Dartmouth St., Boston, Mass.

FOREST HOME, Mich.—July 30 to August 22, Mrs. R. Eastman, secretary, box 69, Mancelona, Mich.

DELPHOS, KS.—August 5 to August 22, I. N. Richardson, Secretary, Delphos, KS.

GRAND LEDGE, MICH.—July 31 to August 28, J. W. Ewing, secretary, Grand Ledge.

ISLAND LAKE, MICH.—July 10 to August 31, H. R. Lagrange, secretary, 84 E. Montclair St., Detroit.

HARMONY GROVE.—July 17 to July 31, F. C. Foster, secretary, Escondido, Cal.

ONSET.—July 24 to Aug. 28, Secretary Onset Campmeeting, Onset, Mass.

FRANKLIN, NEB.—July 29 to August 15, D. L. Haines, secretary, Franklin, Neb.

NEW BRA, OREGON.—July 2 to 26, George Lazelle, secretary, Oregon City.

Waterloo, Ia.—Aug. 21—Sept. 11, M. G. Duncan, Marshalltown, Ia.

Wonewoc, Wis.—Aug. 4-22, Miss Gertrude Spooner, Wonewoc, Ia.

Lake Sunapee, N. H.—July 31 to August 28, Lor. Worthen, Sec., Hillsboro Bridge, N. H.

Ottawa, KS.—Aug. 20 to 30, Jacob Hey, Sec., Carbondale, KS.

Camp Progress, Mowerland Park, Upper Swampscott, Mass.—June 5 to Sept. 25, Mrs. H. S. Gardner, secretary, 343 Lafayette St., Salem, Mass.

Niantic, Conn.—June 20 to Sept. 12, Geo. Hatch, secretary, S. Windham, Conn.

Vicksburg, Mich.—July 31 to August 22, J. Fraser, Manager, Vicksburg.

Winfield, Kansas.—July 16 to 26, Mrs. M. Gates, 133 S. Manning St., Winfield.

Ashley, O.—Aug. 7 to 28, W. F. Randolph, secretary, Ashley.

Parkland Heights, Pa.—July 3d, to September 4th.—Address, Elizabeth M. Fish, Sec'y., Parkland, Eden P. O., Pa.

Edgewood Camp, Wash.—July 31-Aug. 23—J. W. Smith, 1115 N. Fife St., Tacoma.

Haslet Park, Mich.—July 30-Aug. 28, J. D. Richmond, St. Johns, Mich.

Southern Cassadaga, Lake Helen, Fla.—Feb. 1st to March 26th, Mrs. J. D. Palmer, Corr. Sec., Willoughby, O.

Ocean Grove, Harwichport, Mass.—July 10th to 24th, H. Beare, Harwich, Mass.

Queen City Park, Burlington, Vt.—July 31st to Sept. 4th, Dr. A. Smith.

Temple Heights, Northport, Me.—August 13th to 21st.

Vernon Park, Me.—August 7th to 28th, F. W. Smith, Rockland, Me.

An offense passed by leaves us with the credit balance.

TO THE SICK



I extend my Brotherly hand and earnestly request that each and every reader of "The Sunflower" write for my Free Booklet on CURES by NATURE'S FORCES. I have cured thousands in all parts of the world. I have good news for 30 days only, for all sick people—whether rich or poor. Write to me and give me a full description of your case, and I will send you a full diagnosis absolutely free, and give you full particulars of my method of treatment. Write this very minute, as this opportunity may never come to you again. Address

M. ROGERS, Ph. D.
Union City, Mich.

An Appeal.

The Willing Workers ask for the assistance of one and all that they may have a successful season, thereby being able to help the association along in the good work.

Articles sent to Mrs. Eliza Page, Lily Dale, N. Y., will be cared for and thankfully received.

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Five questions answered for \$1.00 and 2 cent stamp, by the Spirit Power. Box 908, KANSAS CITY, MO.

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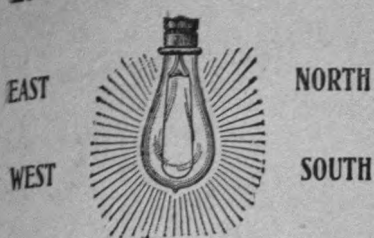
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FRANKLIN, PENN.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings. In fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

The Baroness Adelma Van de Vay, nee Countess de Wurmbrand-Stuppach, writes from Austria: Beloved SUNFLOWER, I am quite happy to read you. It is refreshing, good, useful for mind and spirit. Best greetings of love to all co-workers at Lily Dale, from self and husband, Baron Edmund Vay.

Mrs. Walter Tooley, Secretary Helping Hand Society of Findlay, O., writes that Mrs. Carpenter of Detroit and Mrs. Coffman of Grand Rapids have recently lectured to their society with much satisfaction to auditors. Last Sunday Mr. Challen of Toledo delivered a discourse, followed by a social on Thursday where Mrs. Challen assisted by tests and readings.

Lucy S. Carroll of Washington, D. C., writes: The First Spiritualist Church of Washington closed the doors for the summer and will open the first of October. G. W. Way from Wheeling was with us for the month of June—held the Thursday and Sunday meetings with great success, both spiritually and financially. June being the month of roses, will be a time long to be remembered here. We will open in a new hall on Chestnut street, feeling greatly renewed by our last year's struggles. Our house was packed all during the month. As Mr. Way was with us at the close of the meetings, we expect him again at the opening. I hope soon to meet a number of my dear good brothers and sisters at Lily Dale.

The World's Advance Thought and Universal Republic says: Brother A. F. Melchers, (better known to our readers by his spirit-stirring contributions under the nom-de-plume of "Arthur F. Milton") who was in 1888 the editor of the "Better Way," and afterwards associate editor of the "Light of Truth," has again taken up the editorial pen as associate-editor of the "SUNFLOWER," published weekly, by THE SUNFLOWER Publishing Co., at Lily Dale, N. Y. "THE SUNFLOWER" is one of the best Spiritualist papers, and is fortunate in obtaining Brother Melcher's services. The price of the "SUNFLOWER" is \$1.00 a year.

Mrs. John Brown, Sr., of San Francisco, writes: It would give great pleasure to many friends to know that after several months of withdrawal from the public work Miss Mae Hunt has resumed her work in San Francisco and expects to give forth the grander phases of her mediumship, some of which are unknown to the present generation. Miss Hunt has been before the public for several years as a speaker and test medium but is now prepared for a more specific work of which you will hear more anon as the work progresses. The work will consist of readings by mail or otherwise, meetings and circles of various kinds of which many descriptive and explanatory letters will be written, affording interesting reading.

Louise E. Zimmermann of Elmira, N. Y., writes: A few days ago we heard some one say, "It is time we heard from Elmira in the papers," so take pleasure in writing that we are having very enjoyable meetings at the different homes Sunday afternoons, when all are welcome who desire to attend. During the absence of your scribe, in attendance at the convention in Syracuse, the friends met and surprised "Uncle" Benj. Rhodes on the anniversary of his birth and presented him with an

easy chair as a token of esteem and good fellowship, an enjoyable time was had by all present. The 27th of last month was the advent of another birthday anniversary, when the friends met and surprised "Auntie Hatch" presenting her with a purse as a token of esteem, an enjoyable evening was spent in recalling some of the events that transpired in the years gone by, when the older workers, most of them now "Over There," made it their home with her while in the city. The last two weeks we have had with us "Grandpa Racklyft," who will soon be 90 years "young," another earnest, ardent, faithful Spiritualist and worker for the enlightenment of humanity, who still loves his cause and continues to "do good" whenever and wherever the opportunity presents itself, and who, like the others, when the summons come, will find many loved ones to welcome him, after a life of well doing. May we all leave as sweet a fragrance behind, as will these, when we pass to the home not built with hands, but by good deeds, kind thoughts and loving acts. There are several home "circles" from which very encouraging reports reach us; that Truth manifests itself to the satisfaction of its seekers. Owing to illness which makes it impossible for the writer to leave home the meetings will be held at her home 112 E. Chemung Place, until later.

D. Feast, Baltimore, writes: Mr. H. D. Barrett preached at the First Spiritual Church, Sunday, June 26th, at 8 p. m., taking for his theme: "The Three Cycles of Soul Expression." The discourse was the last for the season. He prefaced his remarks with a poem from an Oriental writer. He based his remarks on the 3d chapter of the 1st epistle of John. In part he said: All students of history will agree that we have three expressions or principles, namely: Brute expression, Intellectual expression and Soul expression. The brute is typified in those who desire to kill, simply for pleasure and amusement. They have a keenness of pleasure in slaughtering innocent animals, as witness our President journeying to Maine to kill the helpless, harmless deer. Men have not gotten away from the brutal stage of expression as witnessed in electrocution, sending unprepared souls into the spirit realms only to return and influence other mortals for similar acts. All these are forms of brutal expression, typical of present civilization. He then illustrated other points to bear out his theory. Then comes the intellectual expression, typified in such men as John Wesley, Luther, Melancthon and others who in their day were powers of thought. John Wesley was a believer in spirit return. Many demonstrations of spirit power were witnessed by him at Epworth. But alas, he failed to realize its great force. I am not condemning the man. He did not know. Evolution is slow. Wesley was not progressive enough to continue his investigation along those lines, so they passed by unheeded. Coming up to later times I cannot pass without paying my tribute to John Murray the founder of Universalism in this country. A grand man. He did not believe in eternal punishment. He found God in man, and that man was a part of God. Then we have William Ellery Channing, the great Unitarian divine; Ralph Waldo Emerson, and a host of other men of brilliant intellect who were in the intellectual cycle. Then comes the rappings of 1848. I do not claim that Modern Spiritualism started in 1848. It antedates that by thousands of years. All these things belong to the intellectual period. That proved that something yet was needed. Is Spiritualism that something? I think it is. Spiritualism stands for all that is pure and good. It has no sympathy with brutalism. It recognizes intellectuality, when rightfully used. The

present war between Japs and Russians is an object lesson of brutality. War is an insult to a spiritual man or woman. Selfishness as displayed by a Rockefeller is not in harmony with the spirit of the times. The coal barons, oil kings are civilized men, members of churches and representative Christians. It is told of Jay Gould that he said on his death bed that every man's hand was against him and his against every man's. What a sad commentary on the civilization of a so-called Christian country! Some call this the age of the soul. Is it? Look around and see the poverty that is in our country. We want principle not poverty; happiness not misery; and when we learn to obey the Golden Rule these things will prevail. There will be no services during July and August, but on September 1st, Rev. Geo. H. Brooks of Wheaton, Ill., will be in his pastorate.

Dr. M. Webster of Lauderdale, Miss., writes: There has been a great spiritual awakening at Lauderdale Springs, Lauderdale, Miss. A camp meeting has been opened and lectures, platform tests and psychometric readings are the order of the day, there is also a fine medium on the grounds who gives private readings. Good music charms the listener and lends wings to the feet of the dancers who trip the light fantastic in the pavilion. The hotel accommodates about a hundred and twenty-five guests, the rooms are large and airy and the cuisine is in competent hands. Everything is being done for the pleasure and comfort of the guests. This is one of the most beautiful places in the south, and an ideal spot for a summer campmeeting. The mineral waters which flow from the many springs are very healthful, and people flock from the surrounding country to drink these waters and regain their health and strength which quickly returns to them thru the balmy air, the inviting shade of the grand old trees which dot the lawns and last, but not least, thru the divine healing power which broods over the place and makes itself felt by those who are at all susceptible to the higher influences.

M. C. Matthews writes from Pittsburg, Pa.: We are at the close of our season's work for 1903 and 1904. We have had a good and successful year, considering the change of location to our new territory. For the month of June we have had Mrs. A. T. Riedinger, better known as "our own dear Margaret Gaule." When she saw our new church building and the location, she arose to such ecstatic joy, and was so profuse in her expressions of delight, that we felt very much elated and encouraged in our work. So great is the interest of our church in the mind of "Our Margaret" that she can hardly refrain from dwelling upon the grand building and location of the First Church of Spiritualists in Pittsburg, Pa., when addressing the congregation. Margaret is very good in her work of psychometry, tests and spirit communications. Many anxious and burdened hearts were made lighter and happier thru messages received from loved ones in spirit land. Large, strong men would weep like children when receiving recognition from their mother and father and others passed over. Of course the ladies were also recipients of these communications and shared in the pleasures of the meeting. Our meetings are largely attended, especially on Sunday and Thursday evenings—the large number could not be accommodated. When Miss Gaule came to us from New York she brought with her Miss Mabel Clarke, the beautiful singer of the New York Spiritual Society of which Margaret is pastor. Miss Clark is a grand singer, and with the assistance of her cultivated voice our services were made doubly interesting. We hope she will visit us again when visiting our city. On Sunday evening, June 26th, after

the services, we had a good, hearty hand-shaking of farewell, wishing each other a happy vacation and a pleasant re-uniting at the opening of our services in September, when we will welcome "our dear Margaret," to serve us for the month. In conclusion let me say that Margaret is so closely allied with the spirit realms that she is ever ready to give words of consolation, not only to her friends and acquaintances, but to the weary traveler to the celestial spheres. May she always possess these qualifications is our earnest wish.

Mrs. Virginia Barrett desires to engage with societies as lecturer and medium west or east of Indianapolis, Ind.; terms as follows: The society pays all expenses of hall rent, advertising and entertainment, charge 10 cents admission and give her the receipts as compensation for her services. Address her 29 Gladstone Ave., Indianapolis, Ind.—She also writes: Will the readers of "SUNFLOWER" kindly and for the good of the cause send in a short interesting article of Experiences in Spiritualism to "Editor of Sunday Sentinel," Indianapolis, Ind. He has opened a column in the Sunday issue.

A Few Words From the N. S. A. Headquarters on Mediumship.

In some quarters the misleading idea has been set afloat that the N. S. A. Trustees as a body, and personally, are not friendly to mediums or mediumship; such an idea is entirely erroneous, for I venture to say, that every member of this Board is a friend to mediumship of every phase and manifestation. However there are those among us who have strong thoughts against whatever is given forth in the guise of mediumship that is not of the honest and correct stamp. Perhaps friends have expressed their opinions rather strenuously, but I know beyond doubt that the majority of our trustees—your secretary included—would far rather err on the side of the medium, than to hastily condemn.

These remarks are occasioned by words recently written to our honored Treasurer, Mr. J. T. Mayer, whose manly article against favoring the formation of a board of censors to investigate mediums, recently appeared in the spiritual papers. The words to him referred to, are from the pen of a true and prominent Spiritualist, who expresses commendation of Brother Mayer's article and is "pleased that at least one officer of the N. S. A., is a stalwart defender of mediums." We recognize mediumship as the bedrock of Spiritualism. Without it our Cause would lose all value; therefore, it is nonsense to charge the N. S. A. officers as against mediumship. On the other hand, we detest fraud in our ranks as all Spiritualists must do.

But have we not too much cry of "Fraud" and "Fakes"? Would not an unbeliever be prone to consider that we have no faith in our own claims of what Spiritualism brings to the world? One would surely think that all mediums are false and untrue to spiritual truth to read some of the accusations against mediumship that are made by some of our prominent Spiritualists. We are giving in some directions a great prominence to tricksters, and are ignoring the thousands of honest mediums who have made Spiritualism an honor and a revelation of "glad tidings" in the world. On the one hand, we are told by those who are after the frauds, that they will not rest till platform mediums are driven out of the work that tempts to fraudulent practice; on the other, our old time and present day mediums who are honest in their work, affirm that the fraud cry is causing them and all self-respecting mediums to shrink from the exercise of their spiritual gifts at any time. A true medium does

not like to feel that he is considered a trickster who must be watched at all times, and we know that there are thousands of true and unselfish mediums in the ranks of Spiritualism. Therefore, it does seem as if something might be said in favor of the true and good mediums—and less of the false deceivers. Brother Mayer's article has the true ring, I had the pleasure of reading it before it went to press, and I endorse every word of it, so will others of our Board. We do not want to be censors over mediums, and we do want our mediums—however humble or high in the work, to feel that they are free to go on with their good work for the blessing of mankind. Of course, people who are ever ready to run after every sensational fakir who comes along, must expect to be tricked. But a few such experiences should teach them where to look for better things. We do not want our mediums to be driven from the field. All honor to them for their good work for humanity. We love them and the glorious light, comfort and instruction they bring from on high.

MARY T. LONGLEY,
N. S. A. Secretary.

REV. DR. FISHER.

A Tribute of Appreciation.

A new star has arisen in the lecture field that shines with no reflected brilliancy, and his name is Ford Fisher. Some of the light from this star has recently fallen upon our little corner of the world, radiating from the Spiritualist rostrum for the first time in Conneaut, O.

He is an ideal orator who has stepped upon the lecture platform from a Cleveland pulpit, and fully justifies the anticipations and firm convictions of his many friends in the success which always attends his work.

His varied experiences, scholarship, enthusiasm, dramatic presentations of truth, and the rare power which he possesses to make humor the servant of pathos, all combine to render his work attractive and most helpful in his chosen field, while the charm of his magnetic personality contributes much to his power and influence.

The topic of his evening lecture here was "Looking for a man—a search after the ideal in manhood," and the lecture was a splendid bit of oratory, most helpful and inspiring. In the morning he gave a heart to heart talk in which he took the audience into his confidence and defined his position while revealing glimpses of his inner life that suggested latent possibilities of unfoldment that promise much for his future usefulness.

Mr. Fisher is investigating Spiritualism, impelled thereto by an unfaltering purpose to find the truth of which he is an honest and fearless champion. He will never rest until he can say "I know" with reference to the basic truth in the glorious natural philosophy which is called Spiritualism, and we are confident that he will be heard in the near future from the broad platform at Lily Dale.

FRANCES E. BONNEY.

Human Peacocks.

All the wisdom does not rest in any one profession, business qualification or mechanical art, as some seem to think who happen to be favored by circumstances. A man may be clever, diligent and conscientious—be a host unto himself—yet harbor a secret pride of his own greatness that expresses itself as contempt for others because not so clever. Blind faith in ones own superiority over others of his class or kind soils the fairest genius.

Ingratitude is said to be the world's reward. But it is usually tinctured by demanding too much for he favor granted.

HINDOO MAGIC AND INDIAN OCCULTISM.

DR. L. W. DE LAURENCE, Adept, High Caste Yogi and Master Lama of the Temple of Hago Ka, Delhi, India, who is the Initiated and Wonderworking Medium between the Great Concealed Adepts of India and the Western Student of Occultism, has been granted the Sacred Right to place in the hands of all sincere and interested Occult Students Illustrated and Valuable Literature which contains accurate and Secret Knowledge of the Inner Circle of the Hindoo Adepts and Master Lamas. This instructive and intensely interesting literature also pertains to Hindoo Magic, Adeptship, Witchcraft, Personal and Vital Magnetism, Psychic Diagnosis, Black Art, Magic and Sorcery, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonial Magic, Invocations, Conjurings of the Spirits of the Astral Plane, Mediumship, Philosophy of Disease and Medicine, also Clairvoyance, Propelling Astral Body, Occult Influence, Mediumship and Occult or Thaumaturgic Powers, To Bind, to Constrain, to Appear and Discharge Evil Spirits, The Nature, Possibilities and Dangers of Spiritism, Magical Art, Demonology and Witchcraft, Mundane and Sub-Mundane Spirits, Methods Used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Aurals, Clairvoyance in Dreams, Magical Powers, Evil Desires, Astral Entities, Black Magic, Cosmo, Cure of Obsession, Curses, Chaos, Elemental Forces, Earth Bound Spirits, Haunted Houses, Mumia Used in Witchcraft, Mumia of Criminals and Suicides, Magnus Limbus, Karma, Images, Love Charms, Lying Spirits, Prophecy, Psychometry, Remedies Against Witchcraft, Vampires and Witch Trails, Etc., Etc. Rarely, if ever, will the Student of Spiritism, Clairvoyance and Occultism have the opportunity of obtaining such handsomely illustrated literature as this Master Lama has been granted the right to place in the hands of every sincere and interested Student of Hindoo Magic and Indian Occultism. Dr. De Laurence will send this literature while it lasts to interested Persons Only—Free. Address, DR. L. W. DE LAURENCE, Adept and High Caste Yogi, 344 Michigan Ave., Chicago, Ill., U. S. A.



Dr. L. W. De Laurence, Adept and High Caste Yogi.



Savitri Narasvath.

THEOGOS.

(Continued from Page 1.)

a God meeting his limitation in nature, the world and humanity is not all. Also, if he be a person, he will be a being, and not merely being.

"He is not absolute, for how can he be considered apart from his relations? If he be a person, he feels, thinks and wishes, and here we have relations, conditions imposed on the absolute, and he ceases to be absolute.

"He is not necessary; the idea representing him as necessary is the result of a psychological induction; but induction cannot confer on the idea it discovers the character of necessity.

"He is not universal; for an individual however great, extended, powerful and perfect, cannot be universal. What is individual is particular, and the particular cannot be the All.

"He is not perfect, for how can He be perfect to whom the universe is added? It was necessary or it was not necessary; if necessary He was imperfect without it; if not necessary He was imperfect with it."

ATTRIBUTES OF INFINITY.

The cardinal attributes of Infinity are Omniscience, Omnipotence, Omnipresence, or Immanence and Omnichronance. We have seen that Omniscience or All-wisdom cannot be attributed to God in the sense of reasoning or cogitation. The word Mind itself contemplates a movement of the intellect, a reverie, in which a train of ideas succeed each other. But this would imply the temporary absence of certain elements of the intellect till called into activity. But infinite intelligence would not permit of a moment's suspension of any faculty of the intellect.

If God is omnipotent, then there is no power outside of Him. If there is power outside of Him, then there is power he does not have, and therefore He does not have all power; for whatever power He does not have must be detracted from the sum in the power in the universe, leaving Him whether much or little, only the residue.

The omnipresence of God would exclude all other presences. If even Satan were permitted an existence in the universe, unless infilled with the presence of God, and thus himself become a part and parcel of God, he would crowd God out of so much of the universe as he should occupy, and therefore God would be prevented by that much of being omnipresent, and of course he would need just so much to complete His infinity.

If God is infinite in all His parts, He is omnichronous—that is, He exists in all time—in eternity—the past, the present and also the future. He not only has existed from all eternity in the past, as He exists in the present, but He also at the present time exists in all the future. If He is limited to the present time, He is not infinite; for He is subject to conditions and limitations.

The very word "activity" which I used a moment ago, itself must include all activity, which must either reduce His infinity or establish His pantheism, making all creatures a part of Himself. But activity, implies the converse, and a converse would be a state of rest. As activity is a state of unrest or movement, it implies a condition of imperfection which necessitates an amending, thus showing that the work was imperfect, or that it was mutable, and required an exercise of a portion of Omnipotence to remedy the defect.

Whatever cause may render that activity necessary subjects God to conditions. If He works because He must work, to that extent He is a creature of circumstances, and is reduced to a servitude of the universe of His own creation. Neither can we allow a cessation of activity; for where there is no motion, we have negation, and negation implies the absence of all that which it negates. In other words, when God rests, He ceases to be, and for the time He rests, the universe is God-less.

Thus all our attempts at a description of Infinity, are self-refutative, not alone because of the poverty of human speech, but also on account of the limitation of our conceptions. Necessarily, then all our Gods must be finite, as no other can come within the range of our conceptions. We are unable to either prove or disprove infinity. We know it exists

as to time and space, but we can conceive only a part of it—and even that we conceive by sections—that is, we stretch our imaginations till we reach a boundary and then we reach out again to other boundaries, which like our visible horizon recedes as we approach it. Such a stretch was made by the Hindoos with reference to time. It is given in the Laws of Manu, and the exact statement is quoted by Sir William Jones in Asiatic Researches, v. 11, p. 112, and may be summarized as follows:

A day and night of the patriarchs is one lunar month—thirty days; and a month of the Patriarchs was thirty of those lunar months, or thirty Patriarchal days and nights. A year of the Patriarchs would, of course be twelve times thirty lunar months, that is three hundred and sixty lunar months, or thirty years. The light half of the moon, was, of course, the day half, while the dark half was the night time of the Patriarchs.

A solar year was equal to a day and night of the Gods, the light half of the year, or Spring and Summer, being the day half or the time when the gods work in bringing vegetables and fruits upon the earth. A year day is likewise computed in our bibles: "I have appointed thee each day for a year." (Zek. 4: 6; see also Num. 14:34.) The year day is an established rule in the interpretation of prophecy. A month of the gods would be thirty solar years, of course equal to a year of the Patriarchs and a year would be three hundred and sixty solar years as in prophecy. (See Dan. 7:25; Rev. 11:2.)

A Saura day is seventy-two years, or the time in which the sun falls back in the ecliptic one degree, and a Saura month is two thousand, one hundred and sixty years; a saura year is twenty-five thousand nine hundred and twenty solar years, during which time the sun falls back thru the whole ecliptic, and begins the circuit of the heavens anew. (To be exact, the sun falls back one degree in the ecliptic in 71.8 years instead of 72 years, and falls thru the whole ecliptic in 22,856 years.) All religious systems in the world have the world come to an end in about that time; but it is immediately renewed and another Saura year is commenced.

A day and night of Brahm is described as a thousand ages of the gods; that is, a crita or satya age would be one million four hundred and forty thousand solar years. These four ages, or five million seven hundred thousand years must be multiplied by a thousand to a day of Brahma. In one month of Brahma the cycles would go three hundred and fifty thousand times, and in one year four million two hundred thousand times; that is, there are that many alternate destructions and creations in which the sun would pass around the ecliptic; and then we are told that "there are innumerable Manwantaries; the being supremely desirable performs all this again and again." Thus one may see how deeply into infinite duration the Hindoo mythology takes us. And yet it informs us that we are, after all this depth, but on the threshold of time.

But shall we deny the existence of a Supreme Being, because inability to comprehend Him? Shall we dispute the existence of those beautiful orbs in the heavens because of our inability to estimate their distance from us and each other? We can only say they are, because we see them and can distinguish some of their constituents.

(To Be Continued.)

"Judge Not."

Never judge a fellow mortal by one defect or what you think to be such. If he has a dozen vices and thirteen virtues to offset it, he will not be wanting in the spiritual balance; for a surplus of spirituality over materiality places him in rapport with the positive or spiritual of nature, provided, of course, these virtues have a vibration superior in force or influence to the vices. But few have so many of either—only that some people will overlook a dozen virtues in a fellow being to condemn him on one vice. Such uncharity places the judge below the one condemned. Introspection should precede judgment. We may find that we are doing something worse than what we are criticising, or what seems so dark to us.

Vindicating a wrong does not always vindicate us from the wrong committed in the vindication.

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LITERARY WORLD

Any book noticed in this column can be had at this office.

THE ARENA for July is interesting, instructive and thought inciting. Mr. B.O. Flower is again at the helm, and the Arena has regained its old-time ring. It was contemporary with the Better Way and was a favorite among Spiritualists then; and it should be now to judge by its table of contents which treats on subjects coming within their range of thought. It is probably the only high-class monthly that does not fear to acknowledge the facts of psychology and spiritism.

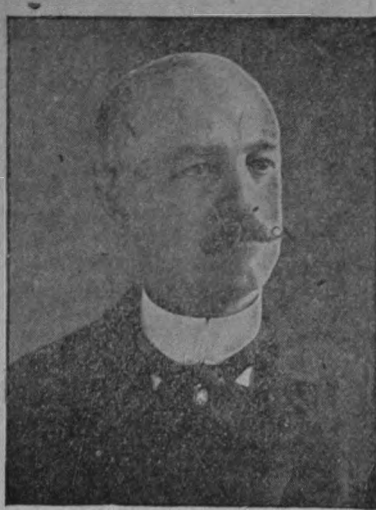
A DISCUSSION ON REINCARNATION, or the Successive Embodiments of the Human Spirit. Examined and discussed Pro and Con by Dr. J. M. Peebles versus Dr. Dinsmore and W. J. Colville. Published by the Peebles Medical Institute, Battle Creek, Mich., 50 cents. —The title of this pamphlet tells its own tale. Its contents as all might know, are good, if Dr. Peebles has a hand in it. Those who believe in reincarnation and wish to enjoy a good hammering should send to Dr. Peebles for a copy. The good doctor will treat you as kindly as the dentist who relieves you of a bad tooth. And if you think you have a bad tooth in believing in reincarnation, let Dr. Peebles draw it for you.

VOICES OF THE MORNING. By Belle Bush of Shirley, Mass. 270 Pages. Handsomely bound. Price 1.00

This is a book of poems—of true poetry. Their subjects are varied; styles are philosophical, sentimental lyrical and descriptive. To extract from it would not do it justice; unless several columns could be devoted to such a review. But we can endorse it as a book worth having, for there is spirit in it, which a cursory reading already reveals, and thus a comforter to those who can appreciate good poetry. Miss Bush is a consistent adherent to our cause, having been a student as well as teacher in it, and her reward has been answered by a touch of nature's rhythmic tongue, which is expressed in this little volume. That it is not machine poetry is sensed in the thrill of inspiration that touches the reader; and that it is not the effect of an ignorant ambition is seen in its polish, and perfect rhyme and rhythm. "Voices of the Morning" may claim the right of being classed among our best American productions.

Of Dr. Bland's "In the World Celestial" Dr. J. M. Peebles writes in Progressive Thinker: "There are bodies celestial," wrote Paul to the Corinthian church. Considering the law of adaptation celestial bodies only can dwell permanently in a word celestial. And by happy coincidence this is the telling title of a most interesting and spiritually instructing book, by Dr. T. A. Bland, so well known in the literary and medical world. This book treats of the hereafter, not as dream, but as a series of facts witnessed by one, who released temporarily from the physical body traversed not the earth-encircled zone only but the celestial spheres, and then returning to earth related what he saw in those realms immortal. The whole trend of this book is spiritually and morally uplifting. It should have an immense sale."

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John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there on the face of each I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy spiritualist of some years ago. Mr. John Belton, my neighbor who sent his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.
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